direction, is a thing no les$ irrational than it is i pious arid atheistical. Not only because it is iitterly inconceivable and impossible, that such , infinite regularity and artificialness, as is every where throughout the whole world, should constantly result out of the fortuitous motion of mai-ter; btit also because there are many such particular phenomena in nature, as do plainly transcend the powers of mechanism, of which therefore no sufficient mechanical reasons can be devised— as the motion of respiration in animals: as there are also other phenomena, that are perfectly cross to th^ laws of mechanism; as, for example, that of the distant poleg of the equator and ecliptic, which we shall insist upon afterward. Of both which kinds there have been other instances proposed by my learned friend* Dr. More, in his *Enchiri-dion Metaphy&ieum?* and very ingeniously improved by him to this very purpose, namely, to evince, that there is something in nature besides me-chanism, and; consequently substance incorpo^ real.

Moreover, those Theists, who philosophize after this manner, by resolving all the corporeal phenomena into fortuitous mechanism, or the necessary and iinguided motion of matter, make God to be nothing else in the world, but an idle spectator of the various results of the fortuitous and necessary motions of bodies; and render, bis wisdom altogether useless and insignificant* as being a thing wholly enclosed and shut up within his own^foreasty and not at all actiirg abroad upon any thing without hiiB.

Furthermore, all such Mechanists as these, eists, do, according to that